breaking up and devouring, a swallowing and absorption and so an assimilation, or at most a fusion in which both forms disappear. Mind *too*, when identified with body, is hampered by its limitations; but in itself it is more subtle and two minds can penetrate each other without hurt or division, can interchange their substance without mutual injury, can in a way become parts of each other: still mind too has its own form which is separative of it from other minds and is apt to take its stand on this separateness. When we get back to soul-consciousness the obstacles to unity lessen and finally cease to exist altogether. The soul can in its consciousness identify itself with other souls, can contain them and enter into and be contained by them, can realise its unity with them; and this can take place, not in a featureless and indistinguishable sleep, not in a Nirvana in which all distinctions and individualities of soul and mind and body are lost, but in a perfect waking which observes and takes account of all distinctions but exceeds them.

Therefore ignorance and self-limiting division are not inherent and insuperable in the multiplicity of souls, are not the very nature of the multiplicity

of Brahman. Brahman, as he exceeds the passivity
and the activity, so too exceeds the unity and
multiplicity. He is one in himself, but not with a
self-limiting unity exclusive of the power of
multiplicity, such as is the separated unity of the
body and the mind; he is not the mathematical
integer, one, which is incapable of containing the